DOCUMENT RESUME

ED 173 493 UD 019 572

TITLE	Alcohol Abuse Training Relevant to Minority Populations. Handbook: Spanish Speaking.
INSTITUTION	Southern Area Alcohol and Education Training Program, Inc., Atlanta, Ga.
SPONS AGENCY	National Inst. on Alcohol Abuse and Alcoholism (DHEW/PHS), Rockville, Md.
PUB DATE	77
GRANT	3-t21-AA00161-01
NOTE	29p.; For related documents, see UD 019 573-575; Not available in hard copy due to author's restriction
AVAILABLE FROM	Southern Area Alcohol Education and Training Program, Inc., 4875 Powers Ferry Road, N.W., Atlanta, Georgia 30327 ($10.00)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Alcohol Education; *Alcoholism; *Counselor Training; *Cross Cultural Training; *Educational Programs; Program Coordination; Program Development; Sensitivity Training; Social Influences; Sociocultural Patterns; *Spanish Speaking

ABSTRACT

The intent of this manual is to provide trainers with essential background information about alcohol abuse among Spanish-speaking Americans and with a practical, workable model for organizing and structuring a training program. The nature and extent of alcohol abuse among Spanish-speaking Americans and the particular patterns of drinking behavior observable among this sub-cultural group are discussed. A model program for training persons who will be working with Spanish-speaking alcoholics and alcohol abusers is outlined. A modular outline of a general alcohol education program for use in training alcohol abuse trainers is also presented. Included is an alcohol awareness test which can be used for pre-training assessment of the trainers' needs and post-training evaluation of the effectiveness of the program. An annotated bibliography of pertinent printed materials and a list of available films and audio-visual aids are provided. (Author/EB)

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ED173493

ALCOHOL ABUSE TRAINING

Relevant To Minority Populations

HANDBOOK: SPANISH SPEAKING

Developed for

A Special Training Grant

From Southern Area Alcohol Education and Training Program, Inc.

By: Memphis State University
College of Education
Department of Special Education and Rehabilitation

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UD019572

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This project is supported by Grant No. 3-t21-AA 00161-01, awarded by the National Institute on Alcohol Abuse and Alcoholism, DHEW. Opinions expressed and conclusions drawn in this publication do not necessarily represent the opinions of the Southern Area Alcohol Education and Training Program, Inc. or the National Institute on Alcohol Abuse and Alcoholism.

PREFACE

This manual has been designed primarily for use by persons employed in alcohol abuse programs who are involved in training others – concerned caregivers, interested citizens, and individuals from other helping professions – to better understand the special problems associated with alcohol abuse among Spanish-speaking Americans and to better meet the special needs of this minority population. The intent of the manual is to provide trainers with essential background information about alcohol abuse among Spanish-speaking Americans and with a practical, workable model for organizing and structuring a training program.

The manual is in four parts: a general discussion of the nature and extent of alcohol abuse among Spanish-speaking Americans and the particular patterns of drinking behavior observable among this sub-cultural group; a modular outline of a model program for training persons who will be working with Spanish-speaking alcoholics and alcohol abusers; a modular outline of a general alcohol education program for use in training alcohol abuse *trainers*, including an alcohol awareness test which can be used for pre-training assessment of the trainers' needs and post-training evaluation of the effectiveness of the program; an annotated bibliography of pertinent printed materials and a list of available films and audio-visual aids.

It is hoped that the material in this manual will help trainers to identify the special problems of Spanish-speaking alcoholics, to structure a training program which will help prepare trainees to understand and meet those needs, and to recognize the variety of educational resources available to them.

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CHICANO ALCOHOLISM

[Prepared by Anthony M. Alcocer, Assistant Professor of Health Science, California State University, Northridge]

Introduction

The term "Chicano" is used to refer to those individuals whose cultural and racial heritage lies in Mexico. It is meant to include a wide range of individuals, from newly arrived immigrants to fully acculturated persons integrated within the Anglo culture. The term may also be included under the more generic term "Latino" which refers to those groups (either national or ethnic) who share the cultural characteristics prominent in Latin America. The great majority of Chicanos found in the United States are bi-cultural or bi-lingual, indicating that the process of acculturation is on-going among this minority group.

The term "Alcoholism" is used to refer to a complex biological, psychological, and sociological phenomenon related to the abuse of alcoholic beverages. The complexity of this phenomenon from the point of view of prevention, treatment and rehabilitation is such that no definitive etiology has yet been identified nor has a definitive method of treatment and rehabilitation been discovered. In simpler terms, an alcoholic may be identified as any person to whom the drinking of alcohol is a problem.

Prevalence of Alcoholism Among Chicanos

The rate of alcoholism among any population is difficult to determine because of the nature of the disorder. Typically, estimates of the rate of alcoholism within a community are made on the basis of alcohol-related physical disorders, (as does the Jellinek Formula) or social phenomena (such as drunk driving arrests). Estimates from sources such as these indicate a high rate of alcoholism among Chicanos; higher, in fact, than for a comparable Anglo or Black population. For example, Dr. Edmanson (1), testifying before the Subcommittee on Alcoholism of the California Senate Health and Welfare Committee, provided data derived from autopsies performed at the Los Angeles County-University of Southern California Medical Center (LAC-USCMC). He found that 52% of all Mexican-American men autopsied at LAC-USCMC between the ages of thirty and sixty died of alcohol-related liver disease as compared to rates ranging from 20% to 24% for White men and women, Black men and women, and Mexican-American women. He further reported that other alcohol-related disorders (such as pancreatitis, tuberculosis, peptic ulcers and cardiomyopathy) have been increasing in the last decade as a cause of death among Chicano males.

Drunk and drunk-driving arrests provide another data source from which alcoholism may be estimated. The East Los Angeles Health Task Force (2) in their Supplemental Health Report of 1972 demonstrate that the rate of adult drunk and drunk-driving arrests have more than tripled since 1967. Cazares-Britton and others (3) in a joint graduate research project report differential arrest rates for drunk-driving between East Los Angeles and other Los Angeles communities. For example, in East Los Angeles a rate of 21.1 per 1,000 population for drunk-driving arrests were reported in 1966 as compared to non-Chicano communities with rates ranging from 7.9 to 15.9 per 1,000 population. The same authors (4) reported drunk and drunk-driving arrests by Los Angeles City Police and Los Angeles County Sheriff's Departments for East Los Angeles and other non-Chicano communities. In the East Los Angeles area 800 arrests per month or 9,676 arrests per year were made in 1968 as compared to 125 per month or 1,552 per year in a more affluent, White community.

Aside from the data presented above, workers in the field of alcoholism in the Barrio have long been aware of a growing problem in regard to drinking among Chicanos. It was out of this awareness that the National

Spanish-speaking Commission on Alcoholism was established in 1974 by a group of individuals representing a wide range of community services from throughout the United States.

Some Contributing Factors to Chicano Alcoholism

Factors which contribute to the higher alcoholism rates found among Chicanos can be discussed under three general titles: acculturation, poverty and the prevalence of alcohol.

A. Acculturation of the Chicano

Acculturation, briefly, is that process which an individual undergoes when he is becoming adapted to new cultural patterns. A related concept is that of "Cultural Shock" which describes a socio-emotional state characterized by a lowered capacity to cope effectively within the new culture because of the individual's unfamiliarity with language, traditions, mores, customs, and the like. The greater the difference between the new culture and the old, the greater the intensity and incidence of cultural shock. Cultural shock itself is related to higher incidences of behavior disorders, among which is alcoholism.

The literature in the field of Latino and Chicano alcoholism is sparse; however, some studies have been reported in relation to acculturation and alcoholism. For example, Madsen (5) reports that the "agringado" alcoholic experiences value conflicts from the loss of identity and community. An "agringado" is a Chicano who has been assimilated into the Anglo culture. Pearson (6) reporting on the activities of the Los Angeles Alcoholic Rehabilitation Clinic, found that non-assimilated Mexican-Americans have significantly higher rates of rehabilitation than assimilated Mexican-Americans. Graves (7) found similar results when he compared a population of Indian, Spanish-Americans and Anglo-Americans with alcoholic problems. It appears from his study that Spanish-American alcoholics have consistently higher rates of drinking and deviant behavior. Graves also found the unacculturated Spanish-Americans display strong internalized social and psychological controls from their families and their church which results in lower rates of alcoholism. Graves found that as the influence of family and church begins to breakdown through acculturation, the incidence of alcoholism increases.

B. Poverty

Studies conducted by the Greater Los Angeles Community Action Association (8) of poverty in Los Angeles County indicate that communities with high rates of Spanish surname families also experience higher rates of poverty as demonstrated by low-level incomes. This is in keeping with the national experience in regard to ethnic and racial minority groups.

Two factors regarding poverty are important to note in relation to Chicano alcoholics. The first has to do with poverty as a life situation which is characterized by chronic distress of every conceivable kind and a sense of helplessness to either avoid or ameliorate such distress. In this sense poverty is not simply the absence of income, particularly since the poor are underemployed rather than unemployed.

The second has to do with the results of a stressful life situation, which are higher rates of physical and emotional disorders. Consequently, among the Chicano population, there exists a higher incidence of poverty and all the resulting problems of poverty in regard to health. One factor which might merit investigation is the use of alcohol as a folk medicine by poverty-level Chicanos, to ameliorate their stressful life situation. The prevalence of alcohol in the Anglo culture (discussed below) would make it a natural choice for such purposes.

C. The Prevalence of Alcohol

The third factor to consider in regard to Chicano alcoholism has to do with the attractiveness, availability, legality and economic investment of alcoholic in the Anglo culture. There is little question that the Anglo culture presents the consumption of alcoholic beverages in a highly desirable manner. In the popular media (television, motion pictures, novels) the drinking of alcohol is made to appear desirable, accepted and commonplace. Further, the advertising of alcoholic beverages occurs frequently in the mass media and is equated with youth, manliness, sophistication, pleasure and sex without mention of any negative consequences.

The availability of alcohol within the Barrio (as in any poverty area) is very high and the number of liquor stores, bars and liquor departments in grocery stores is significantly higher than in a comparable Anglo community. Alcohol is the most easily available and most widely distributed psychoactive legal drug in the United States; it comes as no great surprise that it is also the drug most widely abused. Legal restrictions on the sale of alcohol are few and are usually limited to the prohibition of purchase by minors. However, the experience of workers in the field of alcoholism, educators, law enforcement officers and others indicates that minors appear to have little difficulty obtaining alcoholic beverages in the Barrio. An area that might prove fruitful for investigation would be the relationship of alcohol availability with rates of alcoholism.

Finally, the economic investment in alcohol consumption by special interest groups in this country makes governmental controls extremely difficult to implement in the face of well-organized and well-financed lobbying. Even the extremely lucrative "use tax" on alcoholic beverages works against the problem of alcoholism since few liquor tax dollars find their way into alcoholism programs. In the Barrio, where the problem of alcoholism is epidemic, funding is even more scarce than in the general population.

Prevention, Treatment and Rehabilitation of Chicano Alcoholism

At first sight, the Chicano population appears to be a homogenous ethnic group. Closer examination indicates that homogeneity may not be the case at all. Two dimensions will be sufficient to illustrate the heterogeneity of the Chicano population: social class and acculturation.

In terms of social class, Chicanos can be found within every class stratum, from lower-lower to upper-upper class (utilizing a nine strata model). Further, acculturation of Chicanos may also be seen in terms of a continuum with "no acculturation" at one end and "complete acculturation" at another. If these two factors are used to identify the Chicano sub-group with the highest risk of alcoholism (based on the information reviewed above regarding poverty and acculturation), then it would be the lower class, acculturating Chicano that would command our attention. It should be noted that this sub-group also represents the greatest number of Chicanos in the United States.

One further observation must be made. There are undoubtedly higher than average rates of Chicano alcoholics within the Barrio, but the literature for this important group is even more sparse than for Chicano alcoholics. Consequently, this paper will limit itself to discussion of Chicano or male Mexican-American alcoholism in terms of prevention, treatment, and rehabilitation. This limitation is not intended chauvinistically, but simply betrays and admits the writer's ignorance. In terms of prevention, treatment and rehabilitation of alcoholism of the Chicano, then, the following considerations are indicated.

A. Prevention

Prevention of a disorder or disease implies knowledge of its etiology. However, the etiology of Chicano alcoholism has not been determined except in the most general terms. We have seen that poverty and

cultural shock are related to higher rates of alcoholism, but not specifically so since they are also related to higher rates of other disorders as well. Certainly, prejudice, stigmatization and other factors can be said to be related to alcoholism in the same manner. Physiological pre-disposition or susceptibility is still an unclear area and will necessitate much research before it can be utilized in terms of prevention. Health education is another avenue of attack but the influence of information on alcoholic behavior has not proven to be effective. Lessening the availability of alcohol within the Barrio is problematical as well, especially if the mass media continues to portray alcohol as attractive.

In effect, prevention of Chicano alcoholism presents a dismal picture indeed. The absence of a clear etiology, the monumental obstacle of poverty, the ambiguity of acculturation, the prevalence and acceptance of alcohol, the lack of effective preventive tools all conspire against prevention. Yet, other difficult problems have yielded to effort.

B. Treatment and Rehabilitation

Normally, the concepts of treatment and rehabilitation are viewed as distinct, each being identified with a set of concepts or operations. Treatment is best accomplished by early diagnosis and prompt, effective intervention. Rehabilitation aims to reduce the degree of residual impairment. Typically, these concepts are best defined in terms of physical disorders. In the disorder of alcoholism, the two terms are practically synonymous or at least they are not easily separated. Alcoholism does not usually leave the individual with residual disability in a physical sense so that physical rehabilitation or restoration is not applicable. Alcoholism does, however, have emotional residuals that involve the alcoholic's family, friends, occupation and other aspects of his life. Most often, these problems are dealt with in terms of treatment. For the sake of brevity, treatment and rehabilitation will not be differentiated in this paper.

Early diagnosis and prompt treatment of the Chicano alcoholic are impeded by the phenomenon of denial, common to all alcoholics, but particularly important with a Latino population. In the Latino culture alcoholism is viewed as a weakness of character and incongruous with the concept of "Machismo." "Machismo" tends to be a nebulous concept with changing coloration depending upon the user of the term; however, it has meaningful applicability with Chicanos who view the ability to "hold one's liquor" as a characteristic of "Machismo."

The family of the Chicano alcoholic is also involved in the denial process. The marital and extended family of the Chicano is his single greatest resource; familial pride would foster the denial of alcoholism especially in its early phases when it would be most effectively treated. It should be noted that early treatment is also the best prevention for other familial complications such as disorganization. A full exploration of the family of the Chicano alcoholic must be left for another time and place; suffice it to say that in the treatment process, workers have found that they are usually dealing with an alcoholic family member. This is due, in part, to the traditional closeness of the Chicano family and the emphasis that is placed on the Chicano as the head of his family. Pearsons (9) suggests that the reason non-assimilated Mexican-Americans were more successful in treatment could be due in part to the entire family's acceptance of and cooperation with the treatment program.

Early diagnosis of alcoholism in the Chicano family is one area that could immediately yield to efforts on the part of the Social Service community. For example, symptoms indicative of alcoholism within the home could be detected through the children at school, by the health workers of the neighborhood health clinics, by the social caseworkers of public assistance, the judicial and law enforcement agencies of the community, and by religious organizations,

just to name a few. This is not a new suggestion; the approach is well known.

Once an alcoholic family has been identified the problem of denial must be dealt with. The experience of this writer regarding denial with Chicano alcoholics (or any alcoholic, for that matter) is that unrelenting and persistent focus on the drinking problem of the alcoholic, once it becomes clear that the problem exists, is the most fruitful method of dealing with denial. Incidentally, it will most likely be the alcoholic himself who will be the most tenacious in his denial.

In treating the alcoholic family who has reached the point where denial is no longer possible, where the alcoholism is obvious to any observer, the problem will be ostracization. Attempting to treat the alcoholic at this phase should include helping to reinstate him in the family.

Effective treatment methods for Chicano alcoholics have not been developed. The traditional Anglo approaches to alcoholism are of questionable applicability when treating the Chicano alcoholic. Typical alcoholic treatment programs in the Anglo community are aimed at a White, middle-class population. The same techniques cannot be expected to apply to a Chicano population without modifications. Certainly, bi-lingual and bi-cultural staff is a necessity. Further, new innovative approaches are needed; few have been tried or developed.

Some new approaches do suggest themselves. Experience with Chicano narcotic addicts at El Proyecto del Barrio in San Fernando indicates that a program that emphasizes the individual's self-respect, sense of self-worth and dignity as a Chicano has yielded higher than expected success. This approach is reminiscent of Madsen's findings (see above). In effect, this approach has the interesting distinction of emphasizing the Chicano's uniqueness rather than his need to acculturate.

Rehabilitation might be differentiated from treatment in regard to the vocational or occupational status of the Chicano alcoholic. Typically, he is underemployed rather than unemployed due to his lack of occupational skills. Vocational rehabilitation has been established and funded by federal matching funds at the state level since the 1920's. Unfortunately, state vocational rehabilitation services have not always been available to alcoholics. Even when they were made available, these services have been provided piecemeal. The time between application and the start of training is lengthy, with an average of 18 months between application and onset of training. The California State Department of Rehabilitation can provide funds for training and equipment, but it cannot provide money for support of the individual and his family while in training. For lower class families this limitation effectively eliminates them for services. Evaluation of Chicano alcoholics by the Department of Rehabilitation is also problematical since there is not only a shortage of bi-lingual psychometrists but an absence of culturally relevant vocational tests for Chicanos. One further complication is the "set" of the rehabilitation counselor who tends to regard the typical Chicano clients stereotypically.

Workers in the field of alcoholism have long articulated the need for special alcoholic counselors with the result that the California State Department of Rehabilitation now provides them. The same sort of pressure must be exerted to obtain special rehabilitation counselors for Chicano alcoholics.

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9. Pearson, loc. cit.

THE MEXICAN-AMERICAN AND ALCOHOLISM

[This section is adapted from a paper by Porfirio Rivera.]

If we are to understand and help the Mexican-American alcoholic, it is essential that we first understand the underlying cultural factors that contribute to the problems of alcohol abuse among members of this minority population and which make it very difficult for traditional treatment approaches and modalities to have any effect on the drinking habits of the Mexican-American. The counselor or therapist who is to be successful in treating Mexican-Americans must first of all understand the importance of the relationship between cultural characteristics and treatment approaches.

One important cultural attribute which the counselor must understand and confront is the macho ideal of the Mexican-American male. In simplest terms, the macho ideal encourages the male to believe that he is master of everything within his scope of influence. Applied to drinking, this concept produces an attitude like the following: "I control liquor; liquor does not control me." Such an attitude makes it impossible for the alcoholic to believe that his alcoholism is an illness. The macho must feel that he is in control of the situation, and he locates the problem in the liquor rather than in himself. "How can I be psychologically or mentally sick," he asks, "when it is the liquor I drink that makes me sick?"

The macho ideal dates back at least to the Aztec culture, when it was the code of the proud warrior. But at the time this code was evolved, the use of alcohol was severely restricted. The Aztecs allowed little, if any, drinking to the common man. This theocracy allowed the use of liquor to priests, but the common man was not allowed to get drunk until he was 65 years of age. For men under 65, the punishment for drunkeness was beheading.

The intrusion of Cortez' conquistadores introduced to Mexican-Indian cultures the European model of drinking: sealing solemn occasions and moments of friendship by the drinking of liquor. This use of liquor has persisted to the present among Mexican-Americans. Liquor is used to celebrate or mourn--whatever the occasion may be. Another influence of the conquistadores was the imposition of European religion onto Mexican-Indian cultures. Today the Catholic religion plays a big part in Mexican-American culture. Traditions and rituals of the Roman Catholic church are used as an excuse to get drunk–baptismals, confirmations, marriages.

Though the Catholic church does not condone drunkenness, the ritual of confession–where one can confess all of his transgressions–makes for an easy way to clear one's conscience. "Dear Father, I have been drunk this number of days. I ask forgiveness." With the recital of a few "Hail Marys" and "Our Fathers," the transgression is forgiven, and the penitent is ready once again to go out and drink.

Thus the introduction of certain European habits and values served to make possible increased consumption of alcohol by Mexican-Indians, and by destroying the Aztec priesthood, the Europeans eliminated one of the controls over the Mexican-Indian. Since the 1600's the Mexican has had the free use of alcohol. The unrestricted use of alcohol combines with observance of the macho model, which evolved in a culture that severely controlled use of alcohol, to make treatment of alcoholism in Mexican-Americans very difficult.

In addition, the cultural situation of the Mexican-American, because it produces frustration, encourages heavier drinking. The Mexican-American has a double standard, for he lives in two societies or cultures at once. He must adapt his style of living both to the Mexican culture from which he receives constant reinforcement and to the dominant

Anglo culture of the United States. This double value system is in itself frustrating. For example, the value that the Anglo culture places on self-attainment is not one of the virtues taught to the Mexican-American child, so that in later years when he competes in jobs he is apt to be passed over for promotions, which may lead to frustration and to over-indulgence in alcohol and drugs.

Thus, there are broad social factors at work as causes of alcoholism in the Mexican-American. However, the intention of this paper is not to discuss these factors at length, but to point out specifically how a better cultural understanding on the part of the therapist can be applied to the treatment of the Mexican-American alcoholic.

Currently, most therapists are Anglos, some of whom speak Spanish and very few of whom understand the culture of the Mexican-American alcoholic. In general, therapists make certain assumptions that may subvert treatment of Mexican-American alcoholics. One assumption is that English can be used in therapy. However, because the Mexican-American is influenced primarily by the dominant culture of Mexico, the language of his daily living is Spanish. If therapy is to work, it must use the language of daily living. Many times the Mexican-American is reluctant to express himself in English, because he feels embarrassed by his accent or lack of articulateness.

The use of his own language would go a long way to help the Mexican-American alcoholic. Thus there is a need for the bi-lingual therapist, one who thinks in Spanish and is able to use colloquial Spanish, or the language of the Barrio.

College Spanish is beautiful and the Mexican-American respects the person who has taken the time to learn his language. But he asks, "Pero que sabe ese, si no me entiende a mi, ni a mi cultura," (What does he know, he does not understand me, nor my culture).

The client needs to feel that his culture, and by extension he himself, is understood by the therapist. The need for understanding the culture and language of the client necessitates the use of Mexican-American paraprofessionals.

A second assumption is that the educational attainment of the Mexican-American is higher than the actual 8.6 year average. As a result, the therapist tends to talk "over the head" of the client, embarrassing and alienating him. Of course, communication fails.

In the Anglo culture, involvement of the family receives major emphasis in rehabilitating the alcoholic. But this avenue, too, is closed for treatment of Mexican-American alcoholics. The contention that alcoholism is a family problem does not hold true in the Mexican-American family. Without a doubt the family suffers, but the problem cannot be brought out into the open. The Mexican-American wife cannot go to Al-Anon meetings or seek advice outside of the family, for the feminine role is governed by the macho's authority. The wife's position in life is to bear children and suffer whatever comes in silence. Though the whole neighborhood knows that her husband is an alcoholic, she must suffer in silence, to protect the family name and the reputation of the father of her children. Furthermore, she cannot receive therapists in her home while the man is absent, because of the threat of neighborhood gossip, and because she must remain above reproach.

Another cultural phenomenon which the counselor--professional or paraprofessional–must understand, and which can be the most effective means available of reaching the Mexican-American alcoholic, is the compadre system. This system is an artificial kinship complex based on various Catholic rituals. The padrino or godparent and sponsor of the child at baptism or confirmation, and the padrino of a couple's marriage, wield strong influence. In the life of the Mexican-American couple, the wife exercises subtle power but has little influence on the outside activities of her husband. It is to her padrino and compadre that she tells her troubles, so that they can intervene with her

husband's drinking or in any other problems that she may have with her marriage. Because the macho feels that he must control–his environment, his family life, his dealings with the rest of the community–he is not ordinarily open to suggestions for changing his way of life. But he does listen to the padrino and the compadre, and through them the counselor can bring influence to bear.

Although current therapeutic practice is not working for Mexican-American alcoholics, it *can* work, if it is amended by the inclusion of powerful factors present in contemporary Mexican culture. This amendment would both make therapy more believable to the patient and take advantage of family ties that are powerful enough to influence the macho. But in order to succeed it must be implemented by therapeutic personnel who have a deep understanding of, and respect for, the culture and language of the Mexican-American alcoholic.

MODEL TRAINING FOR SPANISH-SPEAKING AMERICANS

Purpose of Training:

The purpose of this program is to train those who work with Spanish-speaking American alcoholics and alcohol abusers.

Objective:

The objective of this program is to train interested persons in the cultural aspects of alcohol abuse as it relates to this specific minority.

Number & Description of Trainees:

This program is directed toward those professionals who currently work in the field of alcoholism and who offer alcoholism treatment services. It is suggested that the number in the program be limited to not more than twenty participants.

Training Approach:

This program's approach is to make the trainees aware of the Spanish-American culture and how this cultural knowledge can be used in the treatment process. This is achieved by the presentation of information through several modules, outlined below.

Module I: The Spanish-Speaking Culture

Objective:

To provide information concerning the subcultures within the Spanish-American minority.

Procedures:

1) lecture on the Spanish-speaking population - sociological and anthropological aspects
   (a) Mexican-Americans
   (b) Chicano
2) behavioral patterns unique to each subculture

Module II: Physiological Effects of Alcohol on the Human Body

Objective:

To provide information concerning the physiological effects of alcohol consumption.

Procedures:

1) presentation by medical personnel
2) concept of alcoholism as a disease
3) medical treatment for alcoholism

Module III: The Use and Abuse of Alcohol among the Spanish-Speaking Minority

Objective:

To give trainees information

concerning the cultural aspects of drinking patterns among the Spanish-speaking population.

Procedures:

1) lecture on cultural drinking patterns

2) discuss need for alternatives in community to alcohol abuse

Module IV: Treatment of the Spanish-Speaking Alcohol Abuser

Objective:

To train participants in various treatment strategies for use with the Spanish-speaking alcoholic.

Procedures:

1) lecture by psychologist or alcoholism counselor on various treatment strategies

2) lecture on methods of referral and appropriate referral agencies in the community

3) using culture in treatment

4) need to make client aware of culture and to instill pride in the Spanish-American

Summary

The training presented in these modules is something that has been unavailable in the past. The alcoholism counselor who worked with the Spanish-speaking alcoholic had little information about that client's culture and therefore found it difficult to understand many of the client's problems and behaviors.

These modules will need to be modified according to the subculture within the population that the alcohol worker deals with. For example, there are different behavioral patterns and value systems for the Chicano as opposed to the Mexican American.

TRAINING TRAINERS FOR MINORITY POPULATIONS

Introduction

The purpose of this training program is to teach the skills needed by Alcohol & Drug Trainers in conveying information concerning alcohol and other drugs to audiences that may consist of substance abusers, their families, interested others and the general public. Often trainers are asked to disseminate relevant information aimed at increasing the awareness, receptivity and sensitivity of the community and stimulate social action in order to increase the services provided for people with problems associated with the use of alcohol. These persons are often not trained in effective utilization of training strategies such as planning an alcohol education program curriculum; using the mass media and institutional channels of communication; selecting printed and visual materials, and creating and developing materials tailored to meet the needs of the minority populations. In order for trainers to accomplish these tasks efficiently, it is imperative that they possess skills in the following areas:

1) Interpersonal communication
2) Knowledge of alcoholism and other drug-related problems
3) Treatment strategies
4) Group interaction
5) Planning
6) Assessment and evaluation

Suggested Training Modules

Module I - Alcohol Information, Education

Training time: 3 hours

A. Philosophy of Alcohol Education
   1) what is it?
   2) who needs it?
   3) why is it needed?
   4) how is it given?

B. Major Issues in Alcohol Education
   1) alcoholism vs. problem drinking
   2) major approaches to alcohol education
      a) values clarification
      b) factual information
      c) scare tactics
      d) abstinence vs. responsible drinking
   3) church, family, community, school: who should teach about alcohol?

Module II - Alcoholism and Alcohol Abuse in Minority Populations

Training time: 3 hours

A. Cultural aspects of alcohol problems related to:
   1) Blacks
   2) females
   3) youth
   4) aged
   5) Spanish-speaking Americans
   6) rural Americans
   7) American Indians

Module III - Instructional Planning

Training time: 2 hours

A. Planning your curriculum
   1) topics to be covered - related to specific needs of trainees
   2) utilizing local professionals as trainers
      a) alcohol and drug counselors
      b) mental health personnel
      c) medical personnel
   3) resource materials
      a) National Institute on Alcoholism and Alcohol Abuse Clearinghouse (see Resources Chapter in Training Manual)

b) posters, displays, etc.

c) audio-visual aids

4) methods of presentation

a) workshops

b) seminars

c) panels

5) public relations (local newspapers, radios, church and civic groups, newsletters)

6) physical facilities

a) local training sessions in community

b) consider using local churches, hospitals, schools, etc.

c) arrange for coffee, pastries, etc.

Module IV - Selection of Trainee Populations

Training time: 2 hours

1) minority groups

2) church and civic organizations

3) community leaders

4) medical agencies

5) clergy

6) interested citizens

Module V - Assessment, Evaluation

Assessment administration: 1 hour

A. Assess needs of trainee populations

B. Do pre- and post-tests to evaluate training effectiveness in meeting needs (see Alcohol Awareness Scale)

ALCOHOL AWARENESS SCALE
Form A and Form B
and
Answer Key

ALCOHOL AWARENESS SCALE Form A

Instructions:

Below are listed some statements about alcohol. You are to indicate whether you agree or disagree with the statements *as stated* based upon your own knowledge, experience and/or your feelings. The statements are listed under certain headings (example, *Pschological/Emotional*). These headings are for classification and scoring purposes only; do not be concerned with them. Please respond to *ALL* statements.

Psychological/Emotional Aspects

1. Alcohol is helpful in relieving tension and stress.
2. Alcohol helps a shy person to be more confident.
3. Alcohol is a "downer" since it calms your nerves.
4. Most alcoholics drink alone.
5. Drinking is a good way to avoid facing personal problems.
6. The family can offer help and support to the alcoholic member.
7. Never trust a man (woman) who doesn't drink.
8. A few drinks help one to relax and unwind.
9. People are friendlier when they drink.
10. Being emotionally dependent on alcohol is the same as being physically dependent on it.
11. Fear and depression are not really important in causing drinking problems.
12. A recovered alcoholic can be completely "dried out" from a medical viewpoint without investigating his/her psychological problems.

Social/Religious Aspects

13. Derelicts (bums) on skid row represent the largest number of alcoholics.
14. It is rude to refuse a drink of alcohol.
15. Alcoholism is basically a spiritual problem.
16. Alcoholism is more common to middle-ages (40-60) and older persons (61 and above).
17. In society today there are more "hard" drug addicts than alcoholics.
18. The first round of drinks should be a double or two beers to "break the ice."
19. A good religious background will stop a person from drinking.
20. It is impolite to tell a friend that he is drinking too much.
21. You can always tell an alcoholic by the way he drinks at parties or beer joints.
22. There are no known alcoholics below the age of 18.
23. If parents don't drink, their children will probably never develop drinking problems.
24. The best time to teach children about alcohol is as they approach the legal age to drink.
25. In the U.S., 7 out of 10 adults drink alcoholic beverages.
26. Women hardly ever become alcoholics.

Legal Aspects

27. Alcohol addiction is legally considered a disease.
28. Alcohol patients committed by courts or family members to a psychiatric hosptial or clinic lose many of their civil rights.
29. In reality, not many traffic deaths can be linked with alcohol.
30. Alcohol and crime are rarely related to each other.
31. Drunken driving is a major social problem in our society.
32. The alcoholic cannot assume responsibility for his or her own behavior.
33. In most states public drunkenness is a crime.
34. In 1970, Congress established the National Institute of Alcohol Abuse and Alcoholism.
35. Alcoholism is listed as the primary cause of death on more than 15,000 death certificates yearly.
36. A blood alcohol concentration of 0.10% constitutes legal drunkenness in most states.
37. The "drunk tank" (jail) is a good cure for alcoholism.
38. As few as three drinks can interfere with a person's ability to drive.

Health Aspects

39. Alcohol helps the brain function better.
40. You can never really get drunk on beer.
41. Alcohol can combat or fight infection.
42. No harmful effects can come from drinking if one eats right.

43. Antabuse is a medicine that makes you sick if you drink after taking it.
44. Mixing different kinds of drinks causes hangovers.
45. It is impossible for one to die solely from drinking.
46. If a person consumes a pint of hard liquor or its equivalent every day, he or she can be labeled "an alcoholic."
47. Cirrhosis (hardening) of the liver occurs about as often in non-alcoholics as in alcoholics.
48. Alcohol is a food substance since it is a source of calories.
49. Alcoholism is a disease which almost always becomes worse.
50. If you can hold your liquor, you'll never become an alcoholic.

ALCOHOL AWARENESS SCALE

Form B

Instructions:

Below are listed some statements about alcohol. You are to indicate whether you agree or disagree with the statements *as stated* based upon your own knowledge, experience and/or your feelings. The statements are listed under certain headings (example, *Pschological/Emotional*). These headings are for classification and scoring purposes only; do not be concerned with them. Please respond to *ALL* statements.

Psychological/Emotional Aspects

1. Alcohol-induced sleep over a period of time can lead to poor memory and concentration.
2. Alcohol is helpful for emotional pressures or problems.
3. Alcoholism is legally considered a form of mental illness.
4. Alcoholics tend to feel they are "worse off" than other people.
5. An alcoholic individual usually denies he or she has a drinking problem.
6. A person with a serious alcohol problem can "taper off" with some help and does not have to stop drinking completely (total abstinence).
7. Depression is a major cause of alcoholism.
8. Emotionally dependent people are usually more tolerant and understanding.
9. Alcoholics usually have mature personalities.
10. Alcohol is a sexual stimulant.
11. Alcoholics can be counselled/helped with some success.
12. The family of an alcoholic can be of great assistance or support in helping solve his or her drinking problems.

Social/Religious Aspects

13. One out of five persons reports that someone close to him has a drinking problem.
14. 70% of adult Americans drink alcohol to be sociable.
15. You're not an alcoholic if you do not drink before noon.
16. Most alcoholics drink alone.
17. The average persons knows very few, if any, alcoholics.
18. In society, most women are dependent, while most men are independent.
19. Today's young people do not drink as much as other younger generations.
20. One in every 10 executives has serious drinking problems.
21. Alcoholism among women is increasing.
22. In the U.S. alcoholism stands third in public health problems, coming after heart disease and cancer.
23. AA's purpose is for their members to stay sober and help others with alcohol problems.
24. Only three percent (3%) of alcoholics are on skid row.
25. Alcohol costs the American economy over 15 billion dollars per year.
26. A large number of alcoholics only drink beer.

Legal Aspects

27. A person can drive better after a few drinks.
28. Publicity about the dangers of drinking and driving is really over-played.
29. A recent Supreme Court case ruled that alcoholism is a disease, not a crime.
30. The police department is not a good resource for the alcoholic.

31. If alcohol were less readily available, there would be fewer alcoholics.
32. Most DWI convictions involve the drinking of hard liquor instead of beer.
33. Under law, convicted alcoholics should be given the opportunity for treatment.
34. Alcohol plays a role in about half, or 30,000, highway fatalities a year.
35. Half of all murders and one-fourth of all suicides are alcohol-related.
36. It takes at least five or more drinks to impair one's ability to drive.
37. Alcoholism, by itself, rarely, if ever, causes death.
38. A blood-alcohol concentration of 0.20% or more constitutes legal drunkenness in most states.

Health Aspects

39. Alcohol can reduce the amount of work placed on the heart.
40. Alcohol can dissolve the fat in one's blood.
41. Alcohol, especially deep Burgundy wines, can build the blood.
42. Children of alcoholic parents will probably become alcoholics themselves.
43. The best way to get over a hangover is to drink coffee.
44. Alcohol is a drug.
45. The ability to drink large quantities of alcohol and "not show it" is still a sign of masculinity.
46. The best cure after a drinking spree is aspirin, bed rest, and solid food as soon as possible.
47. The "blackout" is considered a loss of memory during a drinking spree.
48. People tend to get drunker when they switch drinks.
49. DT's (the shakes) occur after the alcohol withdraws or leaves the body.
50. Alcohol is soothing for the stomach.

ANSWER KEY

1. D	26. D	1. A	26. A
2. D	27. A	2. D	27. D
3. A	28. A	3. A	28. D
4. D	29. D	4. A	29. A
5. D	30. D	5. A	30. D
6. A	31. A	6. D	31. D
7. D	32. D	7. A	32. D
8. D	33. A	8. D	33. A
9. D	34. A	9. D	34. A
10. D	35. A	10. D	35. A
11. D	36. A	11. A	36. D
12. D	37. D	12. A	37. D
13. D	38. A	13. A	38. D
14. D	39. D	14. A	39. D
15. D	40. D	15. D	40. D
16. D	41. D	16. D	41. D
17. D	42. D	17. D	42. D
18. D	43. A	18. D	43. D
19. D	44. D	19. D	44. A
20. D	45. D	20. A	45. D
21. D	46. D	21. A	46. A
22. D	47. D	22. A	47. A
23. D	48. A	23. A	48. D
24. D	49. A	24. A	49. A
25. A	50. D	25. A	50. D

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AQUI ESTA "PEPE ALCOHOLICO"; Ventura County Health Department. One page leaflet. 1971. Available in Spanish and English versions. IN BRIEF: Shows through illustrations the physical effects of excessive drinking. AVAILABLE FROM: Ventura County Health Department, Mental Health Department, 3147 Loma Vista Road, Ventura, California 93003. Free of charge.

ARTICULOS SOBRE ALCOHOLISMO; Esther R. Orona. Four pages. 1972. Available in Spanish only. IN BRIEF: Four short articles, entitled La Mujer Mexicana, El Alcoholismo, El Hombre Alcoholico, El Borracho-El Alcoholico, present basic background information. AVAILABLE FROM: Esther R. Orona, Mexican-American Council on Alcoholism, 1577 East Santa Clara Street, San Jose, California 95116. 20 cents per copy.

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PRUEBA DE ALCOHOL; Dr. E.M. Jellinek/Dra. Irma Morales de Flores. Four pages. 1972. Available in Spanish only. IN BRIEF: Poses twelve questions designed to assist to detect alcoholism. AVAILABLE FROM: Comision Sobre Alcoholismo, Apartado Postal 4494, San Jose, Costa Rica. No price given.

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¡QUE NO ME DIGAN QUE YO NO SOY UN ALCOHOLICO!; John P. Morse. Three pages. 1974. Available in Spanish and English versions. IN BRIEF: Written for the recovering alcoholic person, this brochure points out situations and environments that may be detrimental during the recovery process. AVAILABLE FROM: National Council on Alcoholism, 2 Park Avenue, New York, New York 10016. 15 cents per copy.

¿QUE PRETEXTO TIENES?; Texas Commission on Alcoholism. One page leaflet. 1974. Available in Spanish and English versions. IN BRIEF: Discusses, through ample use of cartoons, various excuses for drinking. Presents twenty questions designed to detect alcoholism. Lists eight of the more common reasons for drinking. AVAILABLE FROM: Texas Commission on Alcoholism, 808 Sam Houston State Office Building, Austin, Texas 78701, and/or: ACCION, East Los Angeles Health Task Force, 1307 South Atlantic Boulevard, Los Angeles, California 90022. Free of charge.

¿SE SIENTE SOLO?; National Council on Alcoholism. Three page foldout brochure. 1975. Available in Spanish only. IN BRIEF: Explains alcoholism as an illness, alcoholic people, stages of alcoholism, and sources of help. The brochure folds out to form a poster. AVAILABLE FROM: National Council on Alcoholism of Greater San Diego Area, Inc., 1371 Sixth Avenue, San Diego, California 92101. No price given.

SENALES DE ALCOHOLISMO; Texas Commission on Alcoholism. Five pages. 1973. Available in Spanish and English versions. IN BRIEF: Describes the phases of alcoholism from initial stages to final stage. AVAILABLE FROM: Texas Commission on Alcoholism, 808 Sam Houston State Office Building, Austin, Texas 78701. 6 cents per copy.

SI PODRIA VIVIR OTRA VEZ LAS ULTIMAS 12 HORAS ANTES DE MI ARRESTO HARIA LO SIGUIENTE; Ventura County Health Department. One page. 1973. Available in Spanish and English versions. IN BRIEF: Asks those arrested for drunk driving to complete the phrase, "If I could live the last 12 hours before my arrest over again, I would do the following..." Suggests they choose three out of twelve possible completions. AVAILABLE FROM: Ventura County Health Department, Substance Abuse Program, Alcohol Information School, 3291 Loma Vista Road, Ventura, California 93003. Free of charge.

SINTOMAS DE PELIGRO PARA LAS MUJERES QUE TOMAN EN EXCESO; Thomas J. Fleming. Three pages. 1972. Available in Spanish and English versions. IN BRIEF: Suggests that alcoholic women tend to hide their drinking problems more than men, because society shows greater disapproval toward women in these circumstances. Based on an interview with Marty Mann, founder of the National Council on Alcoholism. Lists ten "danger signals" for women drinkers. Translation by the Comision Sobre Alcoholismo, San Jose, Costa Rica. AVAILABLE FROM: National Council on Alcoholism, 2 Park Avenue, New York, New York 10016. 15 cents per copy.

SINTOMAS PROGRESIVOS DE ALCOHOLISMO; National Council on Alcoholism/Comision Sobre Alcoholismo, San Jose, Costa Rica. One page. 1974. Available in Spanish and

English versions. IN BRIEF: Shows through caricatures the pre-alcoholism symptoms, the early and advanced stages of alcoholism. AVAILABLE FROM: National Council on Alcoholism, 2 Park Avenue, New York, New York 10016. 15 cents per copy.

TOCANDO FONDO; Instituto Nacional Sobre Alcoholismo, San Jose, Costa Rica. Four pages. 1974. Available in Spanish only. IN BRIEF: Explains that most alcoholic persons seek help only in time of serious crisis or when motivation is strong enough to induce that person to stop drinking. Suggests that roadblocks to reaching this point only prolong the period of excessive drinking. AVAILABLE FROM: National Council on Alcoholism, 2 Park Avenue, New York, New York 10016. 15 cents per copy.

TODO LO QUE DEBIA SABER TOCANTE ALCOHOL (SIC); Ventura County Mental Health Department. Fifteen pages. 1974. Available in Spanish and English versions. IN BRIEF: Describes various types of alcoholic beverages, cycle of alcoholism, levels of intoxication, responsible and irresponsible drinking, and other topics. AVAILABLE FROM: Ventura County Health Department, Substance Abuse Program, Alcohol Information school , 3291 Loma Vista Road, Ventura, California 93003. 25 cents per copy.

VEINTE PREGUNTAS PARA SABER SI SE ES ALCOHOLICO; Instituto Nacional Sobre Alcoholismo, San Jose, Costa Rica. Two pages. 1974. Available in Spanish only. IN BRIEF: Presents twenty questions designed to determine if the reader is or isn't an alcoholic. If the reader answers affirmative to three or more of these questions, he is considered an alcoholic. AVAILABLE FROM: National Council on Alcoholism, 2 Park Avenue, New York, New York 10016. 15 cents per copy.

YO NO PUEDO SER ALCOHOLICO PORQUE...; CAC Alcoholism Outreach Program. Seven pages. 1975. Bi-lingual publication. IN BRIEF: Points out misconceptions about alcoholism. Includes a guide for detoxification centers, programs for in-patient treatment, after-care resources, and transitional and total living environments. AVAILABLE FROM: CAC Alcoholism Program, 55 North Dickinson Street, Madison, Wisconsin 53703. Free of charge.

YO NO PUEDO SER ALCOHOLICO PORQUE...; David C. Hancock. Eight pages. 1969. Available in Spanish and English versions. IN BRIEF: Attempts to correct misconceptions about alcoholism. AVAILABLE FROM: Michigan Alcohol and Drug Information Foundation, Box 212, Lansing, Michigan 48902. 17 cents per copy.

PUBLICATIONS AVAILABLE FROM:

Alcoholics Anonymous World Services, Inc.
Box 459
Grand Central Station
New York, New York 10017

Single copies free of charge

ALCOHOLICOS ANONIMOS EN SU COMUNIDAD; Three pages. 1966. Available in Spanish and English versions. IN BRIEF: Describes how AA functions in the community to aid the alcoholic person.

ALCOHOLICOS ANONIMOS Y LA PROFESION MEDICA; Twenty-three pages. 1955. Available in Spanish and English versions. IN BRIEF: Describes alcoholism, expresses the views of medical doctors familiar with AA. Endorses the methods by which AA and the medical profession have been able to help the alcoholic person.

EL EMPLEADO ALCOHOLICO; Nineteen pages. 1952. Available in Spanish and English versions. IN BRIEF: Addresses the employer who has alcoholic employees. Points out their responsibilities and resources where help can be obtained.

CARTA A UNA MUJER ALCOHOLICA; Fourteen pages. 1954. Available in Spanish and English versions. IN BRIEF: A letter from one recovered alcoholic woman to another.

CONCEPTOS BASICOS SOBRE ALCOHOLICOS ANONIMOS; Twenty-two pages. 1944. Available in Spanish and English versions. IN BRIEF: Expresses the basic concepts of AA.

EL MARIDO ALCOHOLICO; Fifteen pages. 1954. Available in Spanish and English versions. IN BRIEF: Addresses the wives of alcoholics. Explains the AA philosophy.

¿ES AA PARA USTED?; Four pages. 1954. Available in Spanish and English versions. IN BRIEF: Discusses twelve questions designed to test for alcoholism. Explains what AA can offer the alcoholic person.

ESTO ES AA; Fourteen pages. 1953. Available in Spanish and English versions. IN BRIEF: Describes what Alcoholics Anonymous is and what the fellowship entails.

LOS JOVENES Y AA; Thirty-four pages. 1955. Available in Spanish only. IN BRIEF: Discusses considerations involved in choosing whether or not AA is appropriate for an alcoholic person and also points out benefits of the fellowship. NOTE: This publication is only available from: Central Mexicana de los Servicios Generales de AA, AC, Apartado Postal 2970, Mexico 1, D.F.

44 PREGUNTAS Y RESPUESTAS; ACERCA DEL PROGRAMA DE RECUPERACION DEL

ALCOHOLISMO; Thirty-four pages. 1952. Available in Spanish and English versions. IN BRIEF: Presents forty-four questions and answers about AA recovery program.

"SEDANTES, ESTIMULANTES Y EL ALCOHOLICO"; Eighteen pages. 1964. Available in Spanish and English versions. IN BRIEF: Explains drugs and alcohol and shows how certain drugs can harm the recovery of an alcoholic person.

PUBLICATIONS AVAILABLE FROM:

Al-Anon Family Group Headquarters, Inc.
P.O. Box 182
Madison Square Station
New York, New York, 10010

Single copies free of charge

A LOS PADRES DE LOS ALCOHOLICOS; Nine pages. 1966. Available in Spanish and English versions. IN BRIEF: A message to the parents of alcoholic persons. Explains what to do and how to approach the alcoholic person.

COMO VIVE UNA ESPOSA LOS DOCE PASOS DE AA; Two pages. 1974. Available in Spanish and English versions. IN BRIEF: A detailed step-by-step interpretation of the twelve steps of AA by the wife of an AA member.

LOS ADOLESCENTES Y LOS PADRES ALCOHOLICOS; Thirteen pages. 1966. Available in Spanish and English versions. IN BRIEF: Presents details on Alateen. Answers some questions children of alcoholic persons might have about alcoholism.

UNA GUIA PARA LAS FAMILIAS DE LOS ALCOHOLICOS; Twenty-one pages. No publication date. Available in Spanish and English versions. IN BRIEF: A guide for the family on what they can and cannot do with an alcoholic person.

FILM LIST

Following is a list of films and filmstrips that are available in either English or Spanish versions. In addition to titles, this list includes a brief synopsis of each film, the source from which it is available, rental and purchase prices, and our rating of the quality of the film. (When "TV/Source" is indicated, the film is cleared for use on Commercial-Sponsored Television, VHF and UHF Transmission, and Limited Educational Television but the producer or distributor for sale must be contacted in advance, in order to receive a television release license.)

ALCOHOL: A NEW FOCUS Film, 1972, 17 minutes, color, available in Spanish, TV/Source; Junior high and senior high; SALE: $255; RENT: $30/3 days; Sale & Rent: American Educational Films, 132 Lasky Drive, Beverly Hills, California 90212, (213) 278-4996. The film opens with a 19th century temperance debate between a fiery "Wet" and an equally zealous "Dry." As these men opt for the viewer's allegiance, it is seen that the alcohol question is ageless and unresolved. Host-narrator, James Brolin, traces the drinking tradition from the bacchanal to bath tub gin. Dr. Leonard Schwartzman backs this evolution with medical fact. He also points out that each reason why a person drinks has a multitude of variables ranging from frame of mind to environment. In the course of the film, we meet numerous young people who face the drinking decision. One boy asks from behind the family bar, "aren't you curious?" Three girls giggle happily until one realizes, "I don't feel too good." Another claims that if she doesn't drink, she will be different. The film proceeds--questioning, exploring, and building a case against unwise drinking habits. A friendship is threatened. A joy ride turns into disaster. The film closes with a fast exchange between the narrator and debaters. We are assured that extreme opinions are neither practical nor accurate. Common sense on knowledge proves to be the best guide. **Rating: Good**

ALCOHOL, TOBACCO, AND DRUGS -- VERSUS -- PHYSICAL FITNESS Film, 1972, 22 minutes, color, available in Spanish, TV/Source; Junior high through adult; SALE: $365; RENT: $30/3 days; Sale & Rent: AIMS Instructional Media Services, Inc., P.O. Box 1010, Hollywood, California 90028, (213) 240-9300. This film stresses a positive approach to avoidance of stimulants and depressants by emphasizing the relationship of exercise to physical health and the "good life." Depicts young people in popular forms of activity such as cycling, backpacking, skiing, surfing, etc. Stresses the effects of stimulants and depressants on mental and physical performance. Outlines a positive program of activities for balanced fitness. **Rating: Fair/Good**

BAJO LA INFLUENCIA Film, 10 minutes, color; Senior high through adult; SALE: $170; RENT: $20; Sale & Rent: AIMS Instructional Media Services, Inc., P.O. Box 1010, Hollywood, California 90028, (213) 240-9300. A drunk driving case is followed from arrest through sentencing to show the legal consequences of driving under the influence and to explain the rights of the defendant at all stages of the proceedings. In addition to consequences and rights, the film establishes the driver's responsibilities in relation to such laws as the applied consent law. **Rating: Good**

EL CARRO NUEVO Film, 1976, 22 minutes, color, TV/Source; Spanish-speaking audiences; SALE: $250; RENT: $30/3 days; Sale & Rent: Norm Southerby & Associates, P.O. Box 15403, Long Beach, California 90815, (213) 597-0709. This film tells the story of Ramon Lopez, a middle-aged Chicano living in East Los Angeles. One Friday night, after a few hours of drinking with his friends, Ramon is arrested for driving while intoxicated. The impact of the film is Ramon's realization of the criminal penalties he faces. A film for Spanish-speaking audiences. **Rating: Good**

EL MEXICANO-AMERICANO ALCOHOLICO Videocassette, 1974, 15 minutes, color, TV/Source; Spanish-speaking audiences; SALE: Contact source; RENT: Not available; Sale: County of Santa Barbara, Mental Health Services, Outreach Clinic, Santa Barbara, California 93101, (805) 966-2274. Alcohol and alcoholism as they affect the Mexican-American are explored. **Rating: Good**

INSIDE/OUT (series) Films or videocassettes, 1973, 15 minutes, color, TV/Source; Youth aged 9-13; SALE: See individual films for pricing; RENT: Preview only; Sale & Rent: Agency for Instructional Television, Box A, Bloomington, Indiana 47401, (812) 339-2203. "Inside/Out" helps a child learn that the way a person lives, the kinds of decisions he makes, and how he feels are as important to his well-being as heredity, environment, and the medical care he receives. This approach to health education enables the child to consider, to feel, and to act upon the choices that bear on the quality of his life. Using dramatizations and

documentaries, "Inside/Out" helps children develop successful life-coping skills that can serve through adult life. Winner: 1974 Emmy Award for outstanding instructional children's programming. These films provide open-ended tools for teachers, parents, and youth to explore the problems and value questions that are so intricately entwined in eventual decisions about the use/abuse of alcohol and other chemicals.

LOST IS A FEELING Length: 15 minutes; Film: $180; Videocassette: $125. A move from Puerto Rico to Washington, D.C., places Amador in a strange new city. His attempts to make friends with a group of boys playing baseball is marred by his inability to speak English and by his misinterpretation of the boys' feelings toward him. He feels lost and threatened in his new environment. **Rating: Excellent**

NINETY-NINE BOTTLES OF BEER Film, 1973, 23 minutes, color, available in Spanish, TV/Source; Youth aged 12-18 and family groups; SALE: $325; RENT: $30/3 days; Sale & Rent: Norm Southerby & Associates, P.O. Box 15403, Long Beach, California 90815, (213) 597-0709. This film is non-judgmental. It simply relates actual experiences and feelings of young people as they relate to alcohol. As a result of seeing kids who have become alcoholic individuals, an understanding is gained as to how they feel and what they went through. "Ninety-Nine Bottles of Beer" points out the underlying psychological basis for involvement with alcohol and drugs in a way that young people can understand. **Rating: Good**

TO YOUR HEALTH Film, 1956, 10 minutes, color, available in Spanish, TV/Source; Junior high through adult; SALE: $140; RENT: Preview with intent to purchase; Sale & Rent: Center for Mass Communications, Columbia University Press, 136 South Broadway, Irvington, New York 10533, (914) 591-9111. An informational film on the nature of alcohol and the alcoholic person. "To Your Health" underscores the medically accepted view that the compulsive drinker suffers from an illness, one which he cannot control alone. Animated images help to explain the action of alcohol in the human body. There is a discussion of the cultural groundwork of the drinking habit as well as the social factors which currently lead individuals toward a dependence on alcohol. Attention is given to the medical and social remedies open to the alcoholic individual and to the understanding required of friends and family. **Rating: Excellent**

EAT MORE EGGS Film, 1971, 4 minutes, b&w, TV/Source; Senior high; SALE: $50; RENT: $8/day (minimum of $15 required); Sale & Rent: Youth Film Distribution Center, 43 West 16th Street, New York, N.Y. 10011, (212) 989-7265. The scene is a small, dark bar; the characters include a hippy, a bar-hanger, and a sexy girl sitting at a nearby table. The action involves a scene wherein the girl attempts to seduce the bar-hanger, his girlfriend arrives and a fight develops between the two women. Throughout the entire episode, the long-haired hippy sits sipping his beer and laughing. Young people are able to use their imagination in discussing this spoof. **Rating: Good**

ALCOHOL AND MINORITIES (from NEW PERSPECTIVES ON ALCOHOLISM) Film, videocassette, audiocassette, 1974, 30 minutes, color, TV/Source; Senior high through adult; SALE: (26 program series) $9,200--retail; $5,800--Government and non-profit; audiocassette series $98.00; RENT: $100 each; Sale & Rent: Norman Southerby & Associates, P.O. Box 15403, Long Beach, California 90815, (213) 597-0709. With the help of many persons, including former U.S. Senator Harold Hughes, actors Hugh O'Brien and Robert Horton, author Jack Weiner, and nationally recognized physicians and educators, the series provides information to teachers, young persons, and the general public. The series, which is produced by KNXT-TV, the CBS affiliate in Los Angeles, advocates responsible use and decisions regarding alcohol. In "Alcohol and Minorities", neighborhood legal services expert Joe Matthews relates alcohol's role in the Black and Mexican-American communities with Dr. James Villaveces. **Rating: Good**

LOW RIDERS Film, 1976, 22 minutes, color, TV/Source; Junior high through adult; SALE: $250; RENT: $30/3 days; Sale & Rent: Norman Southerby & Associates, P.O. Box 15403, Long Beach, California 90815, (213) 597-0709. Two young men buy an old car and after months of work transform it into a beautiful custom classic. How they deal with the problem of drinking and driving offers solutions to young audiences everywhere. This film is aimed at drivers' education classes, public service organizations, youth groups, and agencies dealing with alcohol and traffic safety. **Rating: Good**

A SNORT HISTORY Film, 1971, 6½ minutes, color, TV/Yes; Junior high through adult, especially Driver Education classes; SALE: $130; RENT: $20/3 days;

Sale & Rent: AIMS Instructional Media Services, Inc., P.O. Box 1010, Hollywood, California 90028, (213) 240-9300. The subject of drinking and driving is treated in an interesting, soft-sell manner, utilizing both cartoon and live action. The film stresses the point that driving an automobile is a series of risk-taking decisions; it then illustrates, by means of animation, how the ability to judge the reality of these risks is affected by alcohol. This film's application is not limited to drinking-driving situations. The risk-taking aspect could be a basic element in any alcohol education program, eliminating the need to separate drinking-driving from other alcohol education concepts. Language in "international." **Rating: Good**

SO LONG PAL Film, 1974, 22 minutes, color, available in Spanish, TV/Source; Junior high through adult; SALE: $325; RENT: $30/3 days; Sale & Rent: Norm Southerby & Associates, P.O. Box 15403, Long Beach, California 90815, (213) 597-0709. This film is the story of a man who believes that alcoholism is a problem only other people have. Through techniques of fantasy, animation, and humor the social pressures and practices that lead to alcohol abuse are exposed. Particular emphasis is placed on the dangers of driving while under the influence of alcohol. **Rating: Good**

WHAT'S IT GOING TO GET YOU, PEPPY? Film, 1970, 9 minutes, b&w, TV/Source; Junior high and senior high; SALE: $90; RENT: $13.50; Sale & Rent: Youth Film Distribution Center, 43 West 16th Street, New York, N.Y. 10011, (212) 989-7265. Peppy's girlfriend tells him "it's all over" and leaves him. Peppy reacts by turning to alcohol. The teenager lives in a New York ghetto, oppressed by surroundings and racial problems. He chooses to turn to alcohol when this added problem appears. Many of his friends mock him; others lead him further into the use of alcohol. For many reasons, he seems to have lost control of himself and his surroundings. **Rating: Good**

SPIRITS UNDERGROUND Film, 1971, 6 minutes, color, TV/Source; Senior high through adult; SALE: $90; RENT: $12; Sale & Rent: Youth Film Distribution Center, 43 West 16th Street, New York, N.Y. 10011, (212) 989-7265. A drunken subway rider is haunted by a toy train, a horde of little people, and the specter of his drunken grandeur. The hallucinatory nature of his experience is done with wax, clay, and latex animation. This film should be used as a discussion piece for certain groups – those familiar with the urban background in which this scene takes place. The symbolism should provide ample material for discussion. **Rating: Good**